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taken as arguments against its existence. A definite answer can be given only on the basis of experiments on much larger groups, which will give results with smaller probable errors. Brown's results may be considered to bear out to some extent the views of Thorndike and to contradict those of Spearman.

F. M. URBAN.

Der Begriff des Instinktes, einst und jetzt; eine Studie über die Geschichte und die Grundlagen der Tierpsychologie. HEINRICH ERNST ZIEGLER. Zweite, verbesserte und vermehrte Auflage. Jena, Gustav Fischer. 1910. VI+112.

This book sketches the historical development of the concept of instinct and discusses the modern significance of the term. The author points out that in early Greek thought no sharp distinction was made between the characteristics which were attributed to human and to animal consciousness. But in the system of Plato abstract thought was held to be the essential activity of mind; since this capacity cannot be ascribed to animals a sharp line of demarcation was now drawn, for the first time, between the human and the animal mind. And perhaps the most valuable contribution which the author offers to his readers is his elaboration of the thesis that ever since the time of Plato there have existed side by side, a tendency to magnify or even to humanize the animal mind, and a counter-tendency to relegate it to a low level on the scale of consciousness, if not to deny its existence. The doctrines of the Christian church were influenced by Greek idealism, and the Platonic conception of the animal mind was appropriated and emphasized by the theologians. But if animals are wholly lacking in intelligence how is one to explain the manifest appropriateness and efficiency of their behavior? The question was answered by an appeal to instinct,—a concept which had been introduced by the Stoics,—and instinct was conceived to be an institution of nature in virtue of which animals are enabled to react appropriately without themselves being able to foresee, or even to perceive, the appropriateness of their reactions. Instincts were held to be divine creations, and they were even cited as proofs of the wisdom of their creator. This view was defended by Aquinas, Descartes and others, and it came to be a dogma of theology,—and Ziegler cites Altum and Wassmann as its modern representatives. The position which the vitalists assumed was not essentially different. This dogma was opposed by Montaigne and by Gassendi; and subsequent contributions to the humanizing or anthropomorphic movement were made by Leibnitz, Condillac, La Mettrie, Brehm, Vogt, Büchner, and numerous others. A new era in the history of instinct begins with Darwin. Instinct is no longer regarded as the peculiar characteristic of animal endowment; numerous human instincts are shown to exist and to be of profound significance. Moreover the fact that instincts are appropriate and serviceable is now explained from natural causes. Ziegler discusses and rejects Lamarckianism,—among whose representatives he mentions Haeckel, Preyer, Hering, Wundt and Semon. His own view of instinct is based upon the Weismann conception, and has, as the author shows, much in common with the view of Lloyd Morgan. He enumerates a list of criteria which differentiate instinctive from intelligent behavior, but the list contains nothing which is essentially new. The difference between instinctive action and intelligent action is referred to the assumption that the former is due to inherited paths in the nervous system, while the latter is due to acquired paths.

In an (illustrated) appendix Ziegler discusses the brain anatomy of the bee and the ant, and points out that the three classes within the colony (queens, drones and workers; males, females and workers) which manifest typically different instincts, also possess typical differences of brain structure.

The book is written by a zoölogist, whose discussions frequently display a lack of critical insight into the problems of comparative psychology. But his historical sketch is a valuable contribution to the literature.

J. W. BAIRD.